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as an epilogue to Revelation, it was transcribed as a prologue to the Gospel. This would mean that Papias' testimony was rather that the Apocalypse was "revealed to John" and given out by him to the churches of Asia. The writer proceeds to substantiate this conclusion, arguing, on the one hand, the likelihood and probability that Papias should have so testified concerning the Apocalypse, and on the other hand, the anachronism of making Papias a participant in the controversies which arose as to the authorship of the Gospel.

"The Genealogies of Jesus" (Henry A. Sanders in the *Journal of Biblical Literature*, XXXII, Part III [September, 1913], 184-93).

With reference to the reconciliation and interpretation of the genealogies of Matthew and Luke, the author of the article claims that a new turn has been given to the discussion by the discovery of a notable variant in the form of Matt. 1:16 in the Sinaitic Syriac and related authorities. With the publishing of the Sinaitic in 1894 many scholars seized upon this variant as positive proof that the opposition between the genealogy and birth was irreconcilable and that the latter was a later insertion in the text of Matthew, believing that the Syriac represented the original Matthean text for vs. 16.

The combined evidence of the many passages in all four gospels and in Paul shows that the belief in the virgin birth was undoubtedly held in the church from a very early period. The author accordingly proceeds to attack the genealogies which, though also of ancient tradition, are later insertions by a different author in Matthew and Luke. Holding against Burkitt that the Sinaitic Syriac is an older version, he says it is natural that attempts should be made to smooth over the contradictions between the genealogies and the divine birth, but that it is difficult on the other hand to see how the changes should be introduced to emphasize it. He cites further evidence based on the omission of these versions in the Old Latin MS *r2*. The writer also cites evidence for a later insertion in Luke (*a*) from its omission in the Washington MS of the gospels of the fourth century; (*b*) supplementary evidence of its absence in the old lectionaries of Matthaei; (*c*) the sixth-century Greco-Latin MS *Dd* which gives the genealogy of Matthew in place of the Lukian genealogy, only in the inverted order to agree with the Lukian form and with the addition of the names from Adam to Abraham which Matthew did not give; (*d*) from the form of the names in the Sinaitic Syriac of which there are two MSS in the Arabic, an older Borgian MS which has the genealogy as an appendix and the younger Vatican MS which includes them as part of the text.

"The Date of the Epistle to the Galatians" (Maurice Jones in the *Expositor*, 8th Series, Vol. VI, No. 33 [September, 1913], 193-208).

The article is evoked by the recent conclusion of Kirsopp Lake ("Earlier Epistles of St. Paul") to the effect that the epistle was written after the first missionary tour on the journey between Antioch and Jerusalem, which theory, old in itself, he supports by new considerations. The difficulty for the writer with this view is to harmonize this early date with the historical accuracy of Acts. He sees (*a*) that a period of six months (which is the longest period critics assume between the first missionary tour and the journey to Jerusalem) is inadequate to produce the situation and events which the Epistle to the Galatians implies; (*b*) that the writing of the epistle must be reconciled with Acts 15:3 which implies a most satisfactory outlook in Galatia, if